

Readings

First Reading:	Proverbs 9:1-6
Responsorial Psalm:	Psalm 34:2-3, 4-5, 6-7 (9a)
Second Reading	Ephesians 5:15-20
Alleluia	John 6:56
Gospel:	John 6:51-58

Commentary

Many of the readings for today are about coping with bullies. At the risk of obsessing; I continue drawing my prayer life from Raymond Arroyo, "The World Over," on EWTN television. During the Father's Day week of June 21st, the guests (Piers Paul Read and Frank Minter) whom Arroyo invited, rather than Arroyo himself gave offense to Catholic sensibilities. The offensive remarks they made were gratuitous, rather than at the heart of their appearance.¹

Frank Minter was the greater offender. I did not find any credentials for him when I goggled for them. Minter was on the program because of his research into manhood. His performance was political and not research based; in line with what Arroyo had been doing in past weeks. Minter caricatured the Obama attitude toward the law as based on personal feelings, rather than the written law. There is no substance behind such a caricature.

The context was Sonia Sotomayor speaking about her Latina background, many years ago. Ignoring her extensive experience on the Court of Appeals, Minter then went on to attack Sotomayor as unsuited for nomination to the Supreme Court. Both the attack on Obama and the attack on Sotomayor had little to do with the supposed research of Minter.

The other guest, Piers Paul Read, a European, attacked Cardinal Basil Hume (1923-1999), Archbishop of Westminster, for fitting Roman Catholicism into British society better than it had been for four hundred years.² That was a gratuitous uncharitable slam at the hierarchy. Attacking policies of renowned Cardinals, like the Benedictine monk, Basil Hume—ten years after he was dead, comes across as scandal mongering.

As a result of prayer and to give direction that is more positive to Arroyo: I call attention to the Rachel Maddow show. Rachel does not label her show a news program. I would not be having my problem with Arroyo did he not bleed his editorial opinions into the news. A Raymond Arroyo show would not be casting others and me outside of our Church for disagreeing.

¹ Raymond Arroyo, the Encore Presentation on ETWN, "The World Over," Saturday, June 20, 2009. I do not own the technology required to record this program, and accept the risk associated therewith.

² http://en.wikipedia.org/wiki/Basil_Hume (accessed June 21, 2009).

Rachel will not tolerate half-truths. Arroyo seems to revel in half-truths. For example, he pretends that the bishops objected to Barack Obama receiving an honorary degree at Notre Dame. The truth is that only eighty of the approximately four hundred bishops objected to the Notre Dame position

Rachel enjoys bringing onto her show those who disagree with her, something Arroyo never does. As educated as Rachel is, with a doctorate in political science from Oxford University, she is consistently humble and reasonably tentative with her opinions. Arroyo is always self-righteous, like Rush Limbaugh, who never got beyond the first year of college. Rachel enjoys taking her thinking to the point where she does not understand. Arroyo never admits not understanding anything.

The readings for this Sunday show how to deal with aggressive Rush Limbaugh attitudes towards the creation God has made. Proverbs is about seeking Lady Wisdom in the midst of what may not be politically correct. Psalm 34 is about praising God under all circumstances, especially when attacked by a bully. Ephesians is about the self-confidence resonating from the life of the Spirit in the Christian soul. The Gospel is Eucharistic, standing up to the bullying of the Jewish clergy, to offer flesh to eat and blood to drink in the form of bread and wine.

Who knows what is the will of God in this matter? At issue is not what I would like to see, but discerning the holy will of God. What is above, is the best I am able to do, for now.

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Annotated Bibliography

Material above the double line draws from material below the double line. Those uninterested in scholarly and tangential details should stop reading here. If they do, however, they may miss some interesting material.

Proverbs 9:1-6

Prov 1:1—22:16

Paul Lawrence, The IVP Atlas of Bible History³

This section of Proverbs dates from the time of Solomon, (970-930 B.C.).

Prov 9:1-11

Nicholas E. Denysenko, "The Soteriological Significance of the Feast of Mary's Birth"⁴

The Byzantine Church associates Mary with Lady Wisdom.

³ Downers Grove, Illinois, *InterVarsity Press*, 2006, 72.

⁴ Theological Studies, Vol. 68, No. 4 (December 2007) 751.

Prov 9:1-6

Aelred Cody, O.S.B., review of Sebastiano Pinto, "Ascolta figlio": Autorità e antropologia dell' insegnamento in Proverbi 1—9⁵

Pinto unsuccessfully looks for theological approaches to education and society.

Prov 9:1-6

Kevin McGeough, "Esther the Hero: Going beyond 'Wisdom' in Heroic Narratives"⁶

Esther shows the Faithful how to stand up to bullies. She does this without conforming to what was politically correct in her day.

Prov 9:1-6

Sean Freyne, "The Galilean Jesus and a Contemporary Christology"⁷
Proverbial concern for the marginalized would have attracted Jesus, as a marginalized Galilean.

Psalm 34:2-3, 4-5, 6-7 (9a)

The Church provides this Psalm in its care for the sick.⁸

Codex Sinaiticus⁹

The continuing point of the exercise reaching into the original manuscripts is to accept some doubt and the resulting search for truth as part of Christian life. The

⁵ the Catholic Biblical Quarterly, Vol. 69, No. 1 (January 2007) 130.

⁶ the Catholic Biblical Quarterly, Vol. 70, No. 1 (January 2008) 62.

⁷ Theological Studies, Vol. 70, No. 2 (June 2009) 295.

⁸ The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 286, 324.

⁹ <http://www.codex-sinaiticus.net/en/manuscript.aspx?book=26&chapter=33&imageType=raking&imageType=standard&inputControl=420&lid=en&manuscript=true&phd=true&side=r&transcription=true&transcriptionType=page&transcriptionType=verse&translation=true&zoomSlider=0> (accessed April 14, 2009). 090414 Psalm 33 in the Lectionary is Psalm 32 in the Codex Sinaiticus. 090613 Psalm 34 in the Lectionary is Psalm 33 in the Codex Sinaiticus.

Church chose Sacred Scripture from many competing original manuscripts. Development of the words of Sacred Scripture is an historical reality. These Notes try to include this reality as an act of humility against the self-righteous pride required to lead a Christian life.

The Greek in the Codex looks as if the Psalmist is praising God not only at all times, but also *through everything*. We can look forward to how the experts translate this verse.

To bring in some more from the web site:

The ability to place these 'canonical books' in a single codex itself influenced the way Christians thought about their books, and this is directly dependent upon the technological advances seen in Codex Sinaiticus. The quality of its parchment and the advanced binding structure that would have been needed to support over 730 large-format leaves, which make Codex Sinaiticus such an outstanding example of book manufacture, also made possible the concept of a 'Bible'. [sic] The careful planning, skillful writing and editorial control needed for such an ambitious project gives us an invaluable insight into early Christian book production.¹⁰

Ephesians 5:15-20

Ephesians 5:19

The Greek for "addressing one another *in psalms*" is difficult. Perhaps an alternative English translation would be "singing psalms together."

Eph 5:15, 17, 18

John Paul Heil, "Ephesians 5:18b: 'But Be Filled in the Spirit'"¹¹

Ephesians is about how to behave in the face of bullies. A comparison of the translations of Heil and the Lectionary helps to lift meaning from the passage.

<u>Lectionary</u>	live, not as foolish persons but as wise
Heil	walk not as unwise but as wise

<u>Lectionary</u>	do not continue in ignorance,
Heil	do not become foolish,

¹⁰ <http://www.codex-sinaiticus.net/en/codex/significance.aspx> (accessed June 20, 2009 and June 30, 2015). Earlier material is at 035B and 107B for 2009.

¹¹ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 514-516.

Lectionary but try to understand what is the will of the Lord.
Heil but understand what the will of the Lord is

Lectionary And do not get drunk on wine, in which lies debauchery,
Heil do not get drunk with wine, in which there is dissipation,

Lectionary but be filled with the Spirit
Heil but be filled in the Spirit

Heil makes much out of the difference between filled *with* and filled *in*. The first is passive, in line with the pay-pray-and-obey pre-Vatican II Church; the other is active, in line with the post-Vatican II Church.

John 6:56

John 6:51-58

The Church draws from these readings in its care for the sick and at funerals.¹²

John 6:52

The Greek for “How can *this man* give us his flesh to eat?” is difficult. The alternative translation seems to be *How can he* ... In any event, I do not find the noun for *man* in the Greek, but am not objecting to the use of *man* in the *functional*, rather than *literal* translation.

¹² The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI: Pastoral Care of the Sick: Rites of Anointing and Viaticum: Approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See: Prepared by International Commission on English in the Liturgy: a Joint Commission of Catholic Bishops' Conferences (New York: Catholic Book Publishing Co. 1983) 66, 157, 330, 331, 316; N.a., International Commission on English in the Liturgy: A Joint Commission of Catholic Bishops' Conferences, The Roman Ritual: Revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul IV: Order of Christian Funerals: Including Appendix 2: Cremation: Approved for use in the Dioceses of the United States of America by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (New Jersey: Catholic Book Publishing Co., 1998) 241, 259.

Personal Notes
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John 6:50-51

Edward L. Bode, review of Alberto Casalegno, "Perché Contemplino la Mia Gloria" (Gv 17, 24): Introduzione alla teologia del Vangelo di Giovanni¹³

Bode writes, "Some scholars' suggestion that the bread of eternal life (Jesus' body and blood) replaces Eden's tree of life receives some confirmation by comparing 6:50-51 [used here] with Gen 3:22; Prov 3:18; 11:30."

John 6:53

Clemente Ciammaruconi, "The Last Supper of Francis of Assisi: A Passage from 'We Who Were With Him'"¹⁴

As one of those physically present with Francis, his biographer, Thomas of Celano (c. 1200—c. 1260-1270),¹⁵ stressed the relationship between Francis wanting to receive the Eucharist in the spirit of John 6:53; rather than the effort it took Francis to do that on his deathbed.

For more on sources see the Appendix file. Personal Notes are on the web site at www.western-civilization.com/CBQ/Personal%20Notes

¹³ the Catholic Biblical Quarterly, Vol. 69, No. 3 (July 2007) 574.

¹⁴ Greyfriars Review, Vol. 18, No. 2 (2004) 206.

¹⁵ http://en.wikipedia.org/wiki/Thomas_of_Celano (accessed June 21, 2009).